

THE  
**CHRISTIAN MONITOR,**  
AND  
**RELIGIOUS INTELLIGENCER.**

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**OBSERVATIONS ON THE LIFE AND CHARACTER OF JESUS CHRIST.**

**PIETY OF OUR SAVIOUR.**

*(Continued from page 53.)*

**O**F the duty which we owe to that Being, whose character and relations are thus represented, the author and finisher of our faith, was a shining example. He taught piety by his practice as well as precepts and declarations. That consecration of the affections and actions to God, which he required, he exhibited; that worship and service of the supreme Being, which he explained and inculcated in his discourses, he farther illustrated and recommended by his own bright and persuasive example.

We discern in our Lord the expressions of a piety at once sublime and fervent, rational and sedate; distant alike from cold formality and unnatural and extravagant raptures and transports. As it appears in the language and behaviour of Jesus Christ, piety does not consist in mechanical impulses and variable fervours of devotion; in superstitions austerities and enthusiastical visions; but it consists in worshipping the Father of the universe in spirit and in truth, with an enlightened understanding, and a serene and purified conscience. The fruits of it are zeal, regulated by knowledge, and

tempered with humanity and compassion; the practice of virtue in all its branches; humility, contentment, sobriety, the love of mankind, and a delight in doing good. The pious man is not reserved and unsociable; but maintains a friendly intercourse with his fellow men, as circumstances permit or require. When our Saviour spent the night in prayer, he had spent the day in feeding and teaching the people. In proportion as we entertain a devout regard to God, and enter into the spirit of our religious duty, we aim to promote the glory of the infinite Creator by the moral rectitude, the present and eternal happiness of his intelligent creatures.

There is not any conceivable way of testifying a pious frame of mind, which may not be found in our Lord's conduct. He constantly gave the strongest proofs of his deep and awful sense of God's perfections. His Father was the object of his supreme love and unlimited confidence. A spirit of obedience and submission to the Deity was expressed by Jesus Christ on all occasions. He was an exemplary worshipper of God in private and public; and paid due respect to sacred times, things and places.

The first words attributed to our Lord in the gospels contain a pious sentiment. When he was no more than twelve years of age, (Luke ii. 41.) having accompanied his parents to the passover, he remained behind them in Jerusalem, penetrated with the love of God's worship, and of religious wisdom, and was found in the temple, hearing the teachers of the law, and asking them questions. When his mother said, "Behold, thy father and I have sought thee sorrowing;" his reply was, "How is it that ye sought me? Know ye not that I must needs be [found] in my Father's house?" that the temple dedicated to my Father was naturally and necessarily the place of my resort?

A regard to God is a vital principle which should run through all our conduct, to inform, to model, and direct it. We must consider him in every thing, and serve him in every thing. We are required to approach the supreme Being not merely in acts of immediate devotion, but to make the several parts of ordinary life parts of his service. Such an habitual *devoutness* of mind was manifested by our Saviour. We may observe him referring every circumstance respecting himself to his Father, his mission, his doctrine, his mighty

works, all his actions, his sufferings, his resurrection. It was the whole bent of his mind, his labour, and delight, his meat and "drink to do the will of him that sent him." God was in all his thoughts. When he thus exhorted his disciples, "Let your light so shine before men, that they may see your good works," what does he subjoin? not, "and honour yourselves or your teacher;" but he shows his predominant idea by adding, "and glorify your Father, who is in heaven." In his familiar conversations with his disciples, it was his custom to intermingle pious and devotional sentiments. He made use of common incidents and objects for suggesting religious lessons and admonitions. When the beauties of nature are mentioned, they are referred by him to the author of nature.

All his words and actions, the minutest steps of his life, afforded exemplary proofs of that habitual and lively devotion, which calls into action our inward love and veneration for the Deity.

To *love* God with all the heart, and soul, and mind, and strength, is the first and great commandment. In Jesus Christ, the love of his Father was a sincere, ardent, prevailing, and constant affection. It prompted him to do always those things, which were pleasing to the Father, and obey his will even to the death of the cross. It was manifested by his imitation of his Father; and by zeal for his honour; as well as by obedience and service.

The moral character of God is proposed to us as the object of *imitation*. We are commanded to be merciful as he is merciful, holy as he is holy; and to be followers of him, as dear children. The holiness of the Deity is the standard, upon which all intelligent beings should, according to their capacities, aim to be formed. Our blessed Saviour loved righteousness and hated iniquity; therefore he set before him the brightest pattern, and wrote after the fairest copy. He cites the example of God as the rule and motive of his own conduct. "My Father worketh hitherto, and I work," or, "As my Father is continually working, I also work." God is constantly exerting his power and goodness in the preservation and government of the world, and the supply of the wants of his creatures. In imitation of this heavenly Benefactor, I daily employ myself in acts of beneficence, I am not weary of doing good. So completely did our Lord represent the moral excellencies of God, that he is deservedly

called "the brightness of the Father's glory and express image of his person." Would any know what God is, in order to follow him, —Christ is the "image of the invisible God," and affirms "he that hath seen me hath seen the Father."

Christ testified his love of God by his regard to his *honour* and *glory*. He sought not his own glory; but the glory of him that sent him. He submitted to all the labours and sufferings of his ministry, in order that the kingdom of God might come, his laws be obeyed, and his name announced and honoured to the ends of the earth. Animated by zeal for the honour of God, he vindicated the temple from desecration; and with awful severity reprov'd and admonished the scribes and Pharisees, when they blasphemed the Holy Spirit. Because he had kept this end constantly in view, he appeals to his Father at the close of his work, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

*Confidence* in God is an exercise of piety, supported by a persuasion of his power and faithfulness. Through a series of afflictions and dangers, our Lord maintained an unshaken trust in the care and goodness of God. When his last sufferings were near, and he foresaw the desertion of his disciples, he sustained himself with the thought of his Father's presence—"Ye shall be scattered every one to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." When he hung upon the cross, he was confident that he should be that day in Paradise; and immediately before he expired, he addressed God with a loud voice: "Father, into thy hands I commend my spirit."

*Resignation* to the will of God, as expressed in the dispensations of his providence, is an essential part of piety. It is manifested by composure amidst the troubles of the world, and by acquiescence in the uncertainty of its hopes; by contentment and self-possession under trials and disappointments, and by fortitude in dangers. Resignation is consistent with grief and fear, proportioned to the evil, which we suffer or apprehend. But we are not allowed to murmur, or repine; to accuse the administration of heaven, or distrust its wisdom and benevolence; however severe may be our afflictions, however gloomy our prospects.

(To be continued.)

## ON THE RELIGIOUS OBSERVANCE OF THE SABBATH.

*(Continued from Page 56.)*

A third end proposed in the observation of the Sabbath is the devout recollection and acknowledgment of an overruling providence. "Remember that thou wast a servant in Egypt, and that the Lord brought thee out thence with a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day," Deut. v. 15.

I am aware that this reason has been generally supposed peculiar to the Jews. Their emancipation from Egyptian bondage was indeed peculiar to them; and so, in the nature of things, most of the special mercies of all other times and places are peculiar to the individuals and nations on whom they are conferred. Yet to receive and enjoy providential blessings, suited to their respective conditions and necessities, is the exclusive privilege of no person or people under the sun. "All eyes wait on God, and he satisfieth the desire of every living thing. His tender mercies are over all his works;" and "he hath not left himself without witness" to any region of the earth. Beside the common tokens of his love, which are renewed to us every moment, we can easily call to remembrance a variety of signal interpositions in our behalf, both in a personal and social capacity. If, then, the exertion of divine power, for the enlargement of the chosen tribes, inferred an obligation upon them to "keep the Sabbath-day," why should not the many benefits and deliverances, with which we are favoured, bind us to a similar practice? We, like them, are frail, imperfect, sinful creatures; prone not only to "forget the God that made us," but "lightly to esteem the Rock of our salvation." Amidst the hurry and business of the week, how often do we disregard that invisible hand, which defends us from threatening dangers, and "gives us our meat in due season?" Is it not, therefore, a desirable, as well as a wise and benevolent ordination, that a day, consecrated to religion, should often occur, to arrest our wandering thoughts, and afford us leisure to review the transactions of the intervening period; to trace the footsteps of a kind Providence in our preservation and support; and,

in the closet, family, and sanctuary, to call upon our souls to "bless the Lord, and forget not all his benefits?"

A fourth end proposed in the observation of the Sabbath, is the commemoration of the great work of our redemption.

This is a dispensation so interesting in its nature and consequences, that divine wisdom has seen cause to honour it by a change of holy time from the seventh to the first day of the week; the day, on which the great "Captain of our salvation" rose from the dead. For this change the apostle to the Hebrews assigns a reason, similar, both in import and expression, to that on which its first institution was grounded. "There remaineth therefore," says he, "a rest," in the original, a Sabbath, "for the people of God. For he that is entered into his rest, he also hath ceased from his own work, as God did from his." The christian church has accordingly observed this new era from the beginning. On the very day of the resurrection, the disciples were assembled together to worship: On the next "first day of the week," they met again for the same purpose: And on the day of Pentecost, which being fifty days after the passover, was also "the first day of the week, they were all with one accord in one place;" when "they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" and when "about three thousand souls were added unto them" by the sermon of Peter. After this, the same custom seems to have prevailed among the Gentile converts. At Troas, "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." That the same day was observed in the Corinthian church, appears from the directions of the Apostle relative to a collection for the poor "on the first day of the week." When St. John wrote the book of Revelations, it had generally obtained the name of "the Lord's day;" and by this name it has been known and distinguished in all succeeding ages.

This alteration of time, instead of weakening the moral reasons which before existed for a Sabbath, not only leaves them in their full strength, but adds a new and weighty motive to its religious observance. Beside the works of creation and providence, that astonishing dispensation of grace in Jesus Christ, by which "life and immortality are brought to light," is presented to our minds.



The Sabbath has now become a kind of anticipation and pledge of the uninterrupted rest, peace, and joy in reversion for the faithful. While it reminds us of the gratitude and allegiance, which we owe to him who "was delivered for our offences, and rose also for our justification," it guides our thoughts to those "mansions of his Father's house, which he has gone before to prepare;" where "all that love his appearing," free from toils and distresses of this sinful state, shall dwell for ever at his right hand. It therefore suggests the strongest arguments to "lay up in store for ourselves a good foundation against the time to come;" and "labour not for the meat that perisheth, but for that meat which endureth unto everlasting life."

But for this benevolent institution, the advantages of the Christian revelation had been sensibly diminished. Most men are so deeply immersed in business or pleasure, that they would seldom spend a thought upon their God and Saviour; seldom recollect their dependence and obligations, were they not brought to a pause by the periodical recurrence of the Sabbath. This leads many, who would otherwise continue to "walk in the way of their heart, and in the sight of their eyes," to consider the nature and circumstances of their being, and "live henceforth not unto themselves, but unto him who died for them and rose again."

The Sabbath has been sometimes conceived and represented as a mere positive ordinance, binding indeed on the Jews, but of little consequence to the rest of mankind. This delusion is fully exposed and refuted in the preceding observations. In them it appears, 1. Not as a positive, but as a moral duty.

By a moral duty we mean "that which is in itself rational, and fit to be done, though there were no express command to enjoin it: By a positive duty, that which is observed only because it is commanded, and has no intrinsic goodness to recommend it. The former are commanded because good, the latter are good because commanded. Certain it is, that a convenient portion of our time is due to the service and worship of God by natural right. And could we ourselves, had it been left to us, have set apart less time than God hath done? The law of nature does not, indeed, dictate to us any particular day, one more than another;" and this is the only point, in which the precept can be esteemed positive. "We are

evidently as much bound to keep a Sabbath as the Jews were, though not to the exact circumstances of the day. The equity is the same to us, as it was to them, that we should allow one day in seven to the worship of that God, who so liberally allows us six for our ordinary affairs. The ease and refreshment of our bodies from the labours of our calling is now as necessary as it was then; and we are still as much obliged with thankfulness to remember and meditate upon the great mercy of our creation, and preservation, as they were. The wonders of redeeming love, which even "the angels desire to look into," and which "many prophets and righteous men desired to see, and saw not," are, to us, an additional inducement and obligation. These alone might be sufficient to attach our hearts to the consecrated hours; and excite us to welcome their arrival in the rapturous strains of inspiration, "This is the day which the Lord hath made; we will be glad and rejoice in it."

(To be continued.)

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FOR THE CHRISTIAN MONITOR.

*The Way of Salvation, in answer to a request by a Correspondent in No. 3.*

IN No. 3, a View of the Way of Salvation was proposed for an Essay. It is a pleasant thing to hear of any one inquiring for the way to be saved from all that distresses an awakened conscience; a conscience filled with the terrors of the Almighty on account of seeing by the light of the Holy Spirit, the exceeding sinfulness of sin, as a transgression of that law which is holy, just, and good. To a person thus enlightened, God appears as a consuming fire; and the language of his law roars like thunder, "Cursed is every one who continues not in all things written in the book of the law to do them," Gal. iii. 10. Before, he pleaded his many good deeds, but now discovers that by breaking the law in one point only, he has become guilty of all. James ii. 10. Hence he mournfully quakes, and desires a Saviour to redeem him: he desires a way of escape from sin, and its just deserts.

This way of salvation must be a holy one, leading to holiness, without which no man can see God. Holiness is the more desirable,



as all "our own righteousness is as filthy rags." If so, we must have a righteousness not of ourselves, but of some other. He only that is good and righteous can bestow holiness. There is none good but one, that is God; and him the prophet calls "The Lord our righteousness." He, therefore, is our only Saviour; and the prophet, in another place, calls him accordingly, "The Lord our Saviour, without whom we can do nothing;" that is, saving or good. We cannot redeem ourselves, or we should have no need of a Redeemer: we cannot make ourselves holy, or we should have no need of a Sanctifier. Who can bring a clean thing out of an unclean? none but God. "The Ethiopian, in this sense, cannot change his skin, nor the leopard his spots:" neither can they do good, who are accustomed to evil." God only is good, and "without him we can do no good thing." God, then, is the way of salvation. For this reason it is said, "There is no name given under heaven, whereby men can be saved, but the name of Jesus Christ." He is the true God, and eternal life.

Can men, say some, be saved by his *name*? If the name of *Christian* is saving, all the Christian professors in the world must be in a happy condition indeed.

Truth never calls things contrary to their natures; so that the name of a thing refers to the very nature of it. To have the name of Jesus Christ, or the name of a Christian, is to have Jesus Christ, and the nature of Christ: i. e. we are united to God by his Son, who is in us, our hope of glory, as Paul has expressed it. If God be not ours, how can we say with the ancient saints, *Our God*. Or if Christ be not ours, how can we with the primitive disciples, be called *Christians*? The name would be false, and dangerously deceptive to us and others.

It is a divine injunction, that every one who nameth the name of Jesus Christ, should depart from iniquity, how much more so, every one who is called by his name! This is an awful consideration: I wish you and I could duly realize its important magnitude and consequences; and I mention it, as a caution to us, who are lukewarm; or professors, without the substance; who "have a name to live, and are dead." How necessary is self-examination! Examine yourselves, says Paul, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."

We conclude therefore, that name intends its nature also, to which in truth it is attached: and to be saved by the name of Jesus Christ, is to be redeemed by Jesus Christ himself, who is "the true God, and eternal life." Accordingly he says, "I am the way, the truth, and the life, no man cometh unto the Father but by me."

He is not only the road in which the pilgrim must travel to Canaan, but the door that opens into the Christian sheep-fold. All who come not in by this door, are thieves and robbers. There are multitudes of such, who are climbing in their own wills, and ways, and cannot wholly deny themselves, and their own righteousness. Christ to such, is neither wisdom, righteousness, redemption, nor the power of God. For they really deny him, though they steal his name to cover them; and belong to the kingdom of Antichrist. They rob God of his due.

To conclude, I consider that Jesus Christ is the only way of salvation: that there is no other name given under heaven whereby we can be saved: that we may possess him, and he us: though we have not the external name of *Christian*: and that we may be *Antichristians*, although we profess, and are called by his name. I have no doubt, that many of both these characters exist in all nations, kindreds, tongues, and languages.

*Query.* If Christ Jesus is the way, and only way of salvation, must we ascend into heaven to bring him down, or are we to look for him in our own hearts? and how ought we to walk in the way? I propose this for another to answer, if the Editor approve it.

*Ned Mac Elchtaib.*

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#### ANECDOTE.

DR. ALLISON of Philadelphia, in a letter to a correspondent in this city, informs, that "Dr. Cary in one of his late letters, mentions a very interesting anecdote respecting one of the missionaries at the Island of Sumatra. Seeing three fine boys confined in a place where they were fed very abundantly, he asked their keeper what was the object of their being thus treated. He answered, that they were fattening them for their Rajah or Prince to eat, and were to be killed for that purpose one after the other as called for, and to be

sold to him at a good price. The missionary asked him how much he would take for them : he said \$150, which was immediately paid down, and one of the boys is now placed in the missionary school at Serampore. How great a blessing must the light of the Gospel be to a people thus benighted ! And what exertions can be too great to aid the missionaries in their arduous and important work ?”

We cannot but with the warmest emotions of heart applaud the humanity and Christian benevolence of that missionary, be he whom he may, who nobly rescued the three boys from the table of the voracious canibal Rajah ; and at the same time ardently pray, that as the Providence of God has been so conspicuous in their deliverance, that it may be succeeded by the communication of that renewing grace, that they may, in due time, become able ministers of the Gospel, to diffuse its benign light among those who would have become their devourers. May this recital of a fact, so interesting, make a suitable impression upon every missionary and Bible Society, whether in America or Europe, to animate their zeal.

J. S.

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### RELIGIOUS INTELLIGENCE.

*Extract of a letter from John Gossner, a Roman Catholic priest in Germany, to Charles Frederick Steinkphff, Lutheran minister, Savoy, London, dated Dirlenau, February 25, 1805.*

“ You wish to obtain some information respecting the religious state of the Roman Catholic part of Germany. Though in my humble situation I cannot take a view over all Germany, and possess not by far the requisite knowledge or penetration for an accurate representation of the matter, yet I will freely and simply tell you my opinion.

“ I cannot but think that far the greater part are still sitting in darkness, and the shadow of death. There is certainly every where more superstition and infidelity than such faith as the Lord Jesus seeks and approves. *Poor flock !* they are my brethren according to the flesh ; may I say with Paul, They have the covenant, the promise, the pledge of faith : they are zealous for God, but not

according to knowledge; so that they go about to establish their own righteousness, not submitting themselves to the righteousness of Christ. 'There is still every where much willing and running, but in ways of their own choosing. With confessions, pilgrimages, saint-worship, masses for the dead, indulgencies, rosaries, monkish orders, &c. by these means they are for saving themselves, absolving themselves, purchasing heaven, and redeeming poor souls out of purgatory; but all this without self-denial, without reformation of manners, or changes of heart: without faith in Christ, without his Spirit or merit.

Now there are indeed new lights, who are desirous of taking away all these absurdities from the blind populace, which had hitherto known or heard of nothing better; and instead thereof, would introduce their new-fangled ideas and moral systems, dwell upon the cultivation of knowledge, and are desirous to spread a mere natural religion. In opposition thereto, the poor people and the clergy of the old stamp, like-minded with them, will not be deprived of these things. The governments command, dictate, and strive in such manner to abolish superstition, and to amend every thing by regular plans of education; but the number of those who preach faith in Christ, and in his saving Gospel, is in the first place but small; and in the second, they are despised, together with their old Christ, and old-fashioned Gospel; and charged with fanaticism or heresy on the part of the common people, as well as the grand and learned. God hath however about eight years since awakened several clergymen in Swabia to a living faith in, and knowledge of Christ, and also by their instrumentality, large numbers of people here and there: there was a great stir, inquisition, banishment, hereticising and prohibition of every thing relating to this new doctrine. Three excellent pious clergymen, who had suffered much before, were obliged to emigrate, and were received by a worthy Bishop in Austria, where they are still held in esteem, and do much good. Their friends are still in this country, and go on with their labours, and the Lord works with them; so that here and there good fruit appears, yet the harvest truly is plenteous, but the labourers are few. Since the secularization of many ecclesiastical states at the last peace, the blind zealots have lost much of that power which they abused in the persecution of spiritual Christians; so that they are now no more disturbed from that quarter: also under the present government of

Bavaria, a far greater liberty prevails, and the fear of inquisition, a violent persecution is laid aside: nevertheless, the free preaching of the pure uncorrupted gospel meets with obstinate and manifold contradiction, both on the part of the populace, (who have been rendered callous by their inveterate superstition) and of the clergy, many of whom are afraid of them; so that many obstructions are still in the way, and perhaps there is much good in the country, that I neither see nor know; if so, I rejoice; but to what I do not know, I cannot speak.

I find, on the whole, but little hunger after God, after Christ our Redeemer, and after his soul-saving word; because they generally imagine they can save themselves. I find much prejudice against the essential truths of Christianity; little desire after conversion; also but few awakened ministers to excite such a desire, to show the people their poverty and helplessness, and to lead them to the all-sufficient fountain; rather do they fill them with delusion and self-conceit, as if they could help themselves, either with a mere mechanical repetition of outward ceremonies, or by artificial systems, or fine representations of virtue. Thus they all become rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked: they boast indeed loudly, that at present they are making great progress in enlightening the people; and are spreading more pure ideas of religion, by insisting on a good education, and by improving the method of instruction in the schools. This is all true; but of my Christ, in whom alone is salvation, and of his preaching, I do not hear much notice taken; it is buried in silence; they will build every thing without the Master-builder, and the chief corner-stone; him they reject boldly, either in an open or silent manner. What will be the end thereof? Only the sound from Ratisbon of the excellent Wittman's Bible institution reaches my ear, and refreshes me amid the many poor endeavours void of Christ.—O! how many societies, institutions, and associations have you Englishmen! from which much blessing may be expected. Pray the Lord of the harvest that he would send forth labourers also to our country, which I trust belongs likewise to his harvest; this is my view of the matter; but as I said before, it is very circumscribed. God grant it may be better than I know."

(BY AUTHORITY.)

## RESOLUTION,

*Requesting the President of the United States, to recommend a day of public humiliation and prayer.*

It being a duty peculiarly incumbent in a day of public calamity and war, humbly and devoutly to acknowledge our dependence on Almighty God, and to implore his aid and protection:

Therefore,

RESOLVED, *by the Senate and House of Representatives of the United States of America in Congress assembled*, That a joint committee of both houses wait on the President of the United States, and request that he recommend a day of public humiliation and prayer to be observed by the People of the United States, with religious solemnity, and the offering of fervent supplications to Almighty God for the safety and welfare of these states, his blessing on their arms, and the speedy restoration of peace.

H. CLAY.

*Speaker of the House of Representatives.*

WM. H. CRAWFORD,

*President of the Senate, pro tempore.*

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A PROCLAMATION.

WHEREAS the Congress of the United States, by a joint Resolution of the two Houses, have signified a request, that a day may be recommended, to be observed by the people of the U. States, with religious solemnity, as a day of public humiliation and prayer; and whereas such a recommendation will enable the several religious denominations and societies so disposed, to offer at one and the same time, their common vows and adorations to Almighty God, on the solemn occasion produced by the war, in which he has been pleased to permit the injustice of a foreign power to involve these United States. I do therefore recommend the *third Thursday in August next*, as a convenient day to be so set apart for the devout purposes of rendering to the Sovereign of the Universe, and the Benefactor of mankind, the public homage due to his holy attributes: of acknowledging the transgressions which might justly provoke the manifesta-



tions of his divine displeasure; of seeking his merciful forgiveness, and his assistance in the great duties of repentance and amendment; and especially, of offering fervent supplications, that in the present season of calamity and war, he would take the American people under his peculiar care and protection; that he would guide their public councils, animate their patriotism, and bestow his blessings on their arms; that he would inspire all nations with a love of justice and of concord, and with a reverence for the unerring precept of our holy religion, to do to others as they would require that others should do to them: and, finally, that turning the hearts of our enemies from the violence and injustice which sway their councils against us, he would hasten a restoration of the blessings of peace.

Given at Washington the Ninth day of July, in the year of  
(L. s.) our Lord, one thousand, eight hundred, and twelve.

JAMES MADISON.

By the President,

JAMES MUNROE,

*Secretary of State.*

FOR THE CHRISTIAN MONITOR.

### THE FALLS OF PASSAICK.\*

*(By the Author of William and Ellen.)*

No more shall the falls of Passaick delight  
Th' admirer of nature in wildest undress,  
For the picturesque scene presents to the sight,  
Dear Cumming, an image of deepest distress.

Hereafter, the maidens far distant shall view  
The foaming cascade, that bespangles the air,

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\* On the 22d of June, 1812, the Rev. Hooper Cumming and his wife, who had been married but a few weeks, visited the Falls of Passaick. They were standing on the precipice, on the north-west side of the basin. Mr. C. turned his face round for a moment, and in that moment his youthful partner fell into the gulf below. He would have plunged after her with the vain expectation of saving her life, had not a person held him by the skirt of his coat, until he fainted.

And think the unceasing descent of the dew,  
The weeping of rocks for the loss of the fair.

Now the sun shall decline, all sad, in the west,  
The foam shall exhibit the redness of grief,  
And the mountains receive, all pensive, the vest,  
Which mountains in mourning might take for relief.

At evening some preacher shall take there his stand,  
Securely remote from the horrible brink,  
And say of the thoughtless, while waving his hand,  
"The fall of the fair one should teach them to think.

"Incautious they stand on eternity's shore,  
"And heedlessly gaze on the billows below,  
"Till the steep crumbling side affords them no more,  
"A footing above the abysses of woe."

Thus Cumming, when teaching the Gospel of life,  
Will tenderly point to the deep yawning wave;  
Will catch at the falling, as erst for his wife,  
And almost plunge after, in anguish to save.

But keenness of sorrow shall kindly subside,  
And nought but a pensive remembrance endure,  
To honour the name of his excellent bride,  
While it tends th' perfection of love to ensure.

Then the sun shall decline all mild in the west,  
While tinging the foam with the languor of grief,  
And hills of Passaick receive the brown vest,  
Which yields sober sadness some gentle relief.

NEW-YORK, July 13, 1812.

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*The Christian Monitor is printed for the Editor at the Printing Office of PAUL & THOMAS, 182 Water-street, corner of Burling-Slip, where communications written with candour, and tending to diffuse religious knowledge and Christian piety, will be thankfully received.*

*N. B. Printing in all its branches neatly and correctly executed at the above Office.*